

W.

123 the Wailolong folk were suspicious. They said,
609 "Who are these guys? Can it be that now that
Holland is going out we are going to be taken
over by the United States and that they are
the advance agents of American imperialism?"
He has explained to them that we are interested
only in adat, etc., and they are now contented.

614 We discussed a certain rank which appears in
343 the record. It is nu'a luka. There must be
562 one of these, a woman, for every kepala suku
243 and kelake (except, as in the case of kepala
suku and kelake, when the same woman is both
nu'a luka suku and nu'a luka ama). As Roy puts
it, every "barn" (that is, an adat barn, for
there are many ordinary barns) must have not
only a kelake but also a nu'a luka. These
women do two things:

(1) Pass out rice seeds to the planters.

(2) Pass out rice to the workers after cook-
ing. They were often the wives of the kepala
suku and kelake.

[114] We also noted a possible error in Vatter.¹
614 He has (I think) only one tuno wudjo. There
796 are as many tuno wudjo as there are kepala suku
831 and kelake and nu'a luka. That is, each "barn"
784 must have one. These were formerly young vir-
241 gins, but now with so few young girls still
[857] pagan, they are either (1) old women still re-
[887] maining pagan or (2) very young girls, almost
[797] babies, who are as yet unChristianized. (Ironi-
c note: The Catholics have destroyed the one
"virgin trait" in the old culture by not letting
them have little girls for tuno wudjo.) (I
remember how impressed Roy was when I indicated
the parallel between Mary and the virgin tuno
wudjo.) These tuno wudjo are evidently posts
held for life, or at least as long as they re-
main pagan. They function at the rites each
year, and for the whole growing season they
cannot eat sacrificial animal meat (pig and

1 [See bibliography, cat 113 -- Analyst]

No.

684 out, one or both could be killed. (He said that usually one escaped.) (I didn't ask about widows, but must do so.)

659 Note: Formerly, no vital statistics were kept here. Only since the war have they bothered to keep a record of births, and deaths. They still do not record marriages.

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The belief here is that the more children one has the better it is for him. A man feels big if his family is large. It is fine to have twenty children. They have no idea at all of limitation, or that it might even be conceivable. If a man has no children it is cause for terrific shame. This applies even if he has only a few. They like boys and girls, and perhaps boys even a bit more than girls. Girls bring in tusks, but this is not all gain, because the family must pay a return gift. The boys, however, work in the fields and thus bring in a certain income. In addition, if there are lots of boys and thus a large family income, the family can buy tusks.

Thus the girls get tusks, weave, and cook; but the boys work and bring to the family an income and keep the group name going (and in the old days were probably good for warfare).

181 The word hasil is very important here. It means product, and this is the center of their life. Everything is judged in terms of hasil, and even religious and ritual leaders are judged by their hasil. If they produce, they are all right. If they do not, something is wrong. And these profits, or income, or produce, include food, children, tusks, magic, etc. This is a wide concept. They want lots of hasil, and of all kinds.

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789 I asked about war in the old days and how any of the kampongs could fight the traditional enemy Riag Kamië when it was always so much bigger. The kepala kampong looked significantly